human being take to a task so assiduously and with so much profound love and feeling. I don't know when it's going to be published or by whom, but I'll certainly make sure to get a set or a copy of the volumes, even if they are printed in German. 114

The word "Burushaski" is pronounced almost as it is written, except there is a "u" sound in the last syllable rather than an "a" sound. My reaction was to spell the word "uski" and all through the writing of my manuscript that was the way I spelled it, but as I found every other source, with one exception besides myself, spelled it "aski" I had to admit defeat and also use that spelling. The spelling of "uski" was used by the Mir and his grandfather in his book. I still think it sounds like "uski" rather than "aski". Dr. Berger agreed with me that it did sound like "uski" but he felt that for the sake of uniformity, it would be better if I, too, used the "aski". 194 197

Nevertheless, though their code of laws remains unwritten, justice does not seem to suffer. The people of Hunza are well acquainted with the laws in vogue. I believe it was Napoleon who said that a nation that has many laws has a lawless people. Perhaps because the Hunzans do not have many laws, they are law-abiding. 671

Until the partition of Pakistan from India, Hunza was a part of India or, at least, it was definitely included on the map as Indian territory. But there is nothing in Hunza to indicate that they obeyed, owed or acknowledged sovereignty to India. 648

The Mir was and is the absolute ruler. He supposedly has the power of life and death over all his subjects. I know this power has never been used or abused by the present Mir, who came to the throne in 1945 at the death of his father who ruled but 8 years. Very little is said or recorded about his father's tenure in office. 643 175 642

7:Tobe C, T-3 (1959)1960 AV7 Burusho AV7
Hunza

643 Therefore, I assume that it was an unimportant or
175 uneventful period or, maybe for other reasons, they don't want to say very much about it. However, his grandfather, Sir Mohomed Nazim Khan, has been famed both in fact and fiction and was well educated.
[538] He left an autobiography, and I am the owner of a copy of it, which was given to me by the present Mir.

648 Today Hunza is a part of Pakistan but again, I could
177 see no Pakistani influence in the country, although
167 quite a few of the Hunzan citizens serve in the Pakistani army. But when the Hunzan men and boys return on furlough or after finishing their term of service in the Pakistani army, they take off the uniform and dress in typical Hunzan garb.

643 The Mir is still the absolute monarch of the country.
645 Just what part the Pakistani government takes in his government I do not know, but to all intents and purposes, Hunza is ruled and governed by the Mir.

645 From the most reliable sources that I could contact
642 and glean information from, I learned that Hunza is even today considered an independent state. Hunza and Nagir, its neighbor on the other side of the Hunza River, are said to be the only two remaining independent states in Pakistan, in spite of the fact that, by agreement, the Pakistani government looks after and takes charge of their foreign policy.

436 Apart from the fact that they use the Pakistani ru-
177 pee, and even then only a few of them appear, there seems to be no other Pakistani influence in either Nagir or Hunza.

205 Pakistani postage is also used in Hunza. The mail is
[177] brought in and sorted twice a week. All of the Mir's letters that I have received bear Pakistani airmail postage and they are postmarked "Experimental P.O." I doubt if anyone but the Mir gets any mail, with the

7:Tobe C,T-3 (1959)1960 AV7 Burusho AV7
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exception of the doctor or visitors. There was a letter from my office awaiting me when I reached the Mir's palace. The Mir told me about it right after our first greeting. He was understanding enough to realize I would be happy to hear from home. 205

I guess many of the things about Hunza wouldn't allow the country to come under the heading of a democracy, but from what I saw of life and living in Hunza, I assure you it is more of a democracy than any other democracy in existence today. 642

Hunza has no policemen, no soldiers, no bureaucracy, no customs officers or immigration officers. They do have the Mir who is the ruler and true head of the state and the Mir appoints the Wazir who is his right hand man and acts as judge. 692 643 [647] [693]

All major squabbles and disputes are handled by the Mir. He holds court regularly and makes the decisions and his word is law and cannot be challenged or contested by anyone. Minor cases are looked after and into and tried by the Wazir.

Hunza does not have a jail. There is no lockup whatsoever. If and when a crime is committed, the criminal or culprit is banished to a place called Shimshal. At Shimshal the criminal or guilty person is not confined or jailed. He just has to live in that rugged place, where living is grim. The altitude is somewhere around 12,000 or 13,000 feet, and eking an existence out of the land there is most difficult and precarious. Actually the form of punishment is a sort of ostracism. 697 681 [133]

Evidently the threat of being sentenced to live in Shimshal is a great deterrent, because few crimes are committed. There have only been two instances in the last ten years where serious crimes have occurred. In one instance it was a youth who had posted indecent signs on trees and other places. He was hailed before 674 [689]

1; Drew G-8 (1862-1872) 1875 AV1 Kashmir
Dard AV3
Burusho AV7

CHAPTER XX.

DÀRDISTÀN: COUNTRIES AROUND GILGIT.

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631 FRAGMENTS of information got from hearsay of countries that are
642 inaccessible to one, when they can be verified by comparison, are
563 not without value. I will therefore put down a few notes, which,
564 as far as they go, are likely to be correct, on those parts of Dàrd-
567 istàn which cannot at present be reached by Europeans.
795 But first I will show, in a tabular form, the several divisions
8 of Dàrdistàn which have in any way come within my notice, in-
642 cluding those which have already been treated of. These divi-
564 sions are in some cases separate valleys, in other cases parts of the
567 same valley. The Table includes a statement of their form of
795 government, of the races or castes that inhabit them, and of the sect or religion prevailing, as well as the practice that may hold as regards slavery.

DÀRDISTÀN.

	Government.	Prevailing Races or Castes.	Religion.	Condition as regards Slavery.
GILGIT ..	Governed directly by the Maharaja's officers.	A few Ronú; more Shia; most Yashkun.	Half Sunì, half Shia.	In these neither is there now, nor was there of old, either slavery or slave-trade.
SAI		Shia and Yashkun	Mostly Sunì; a few Shia.	
HARAMUKH		Shia and Yashkun	Shia.	
HASORA ..		Shia and Yashkun	Sunì.	
PUNIAL ..	Ruled by Raja Tah Nigdar, in dependence on the Maharaja. (Raja's caste or family is called Burshe.)	Yashkun	Mostly; and a few Sunì.	
NAGAR ..	Ruled by Raja Zafar. (Raja's family, Moguls.)	Yashkun	All Shia.	

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir
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Dissuvia—continued.

	Government.	Prevailing Race or Caste.	Religion.	Condition as regards Slavery.
HUNZA ..	Ruled by Raja Ghazan Khán, son of Ghazanfar. (Raja's family, Ayashá.)	Yashkun	All Mohl.	
ISHKOMAN, or CHATARKHAN	Belongs to Yasin	Yashkun	Mohl.	
YASIN ..	Ruled by Raja Mir Wali, son of Ghazr Rahmát. (Raja's family, Rakhta.)	Yashkun	Mohl and Sunl, the former predominating; no Shia.	Here slaves are both kept and dealt in.
CHITRÁL and MASTUJ.	Ruled by Raja Inád-ul-Mulk. (Raja's family, Katorí.)	Yashkun	Sunl.	
GOKIA in BADAKHSHAN	Dependent on the Mir or Prince of Badakhshán (tributary to Kábul).	Wakhi*	Mohl.	
DIAMIR ..	Republic	Shia and Yashkun	Sunl.	In these, captives of war are kept as slaves; slave-dealing is not practised.
TANGIR ..	Republic	Shia and Yashkun		
GOR	Republic	Shia and Yashkun	Sunl.	
THALICHA ..	Republic.			
CHILAS ..	Republic	Shia and Yashkun		
KOHI	Republic	Shia and Yashkun		
PARTE ..	Republic	Shia and Yashkun		

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The first five divisions I have already treated of as fully as I was able. We now come to the countries that surround Gilgit.

Nagar lies along the left bank of the Hunza-Nagar River, having Hunza opposite on the right bank. Since about 1867 it has paid a small tribute to the Maharaja, receiving in return a present of larger value; this cannot be considered more than a compliment, and a mark of desire for friendly relations.

The people of Nagar are called Khajunt.

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Hunza is a more warlike country than Nagar. As shown in the last chapter, it has often been actively at enmity with the Maharaja, and it has generally been in a state of unfriendliness to him. In 1870 the Hunza Raja sent an agent to Srinagar to open friendly relations, who was well received; I do not know

* I have never met any of these people, but I believe them to be Dards. Gokia is another name by which they are called; that is the territorial name, while Wakhi is the caste name.

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir
Burusho AV7

131 **Hunza-Nagar.**—Two small chiefships lying to the extreme north-west of Kashmīr, on the banks of the Hunza river. Towards the north they extend into the mountainous region which adjoins the junction of the Hindu Kush and Muztāgh ranges; in the south they border on Gilgit; on the west Hunza is separated from Ashkuman and Yāsīn by a range of mountains; while the Muztāgh range divides Nagar from Baltistān on the 197 east. The inhabitants of both chiefships come from the same stock and speak the same language, but are not usually on good 795 terms with each other. In Hunza the people are Maulais or Ismailis, followers of the Agā Khān, while in Nagar they are ordinarily Shiahs.

175 Lying between these States and Gilgit are Chaprot and Chalt 642 fort with some attached villages, which were long a source of contention between the rival chiefs. In 1877 the ruler of Nagar, with the assistance of the Kashmīr Darbār, successfully occupied the disputed tract; but in 1886 he was persuaded to withdraw his troops, which were replaced by a garrison from Kashmīr. In the same year Ghazan Khān, the *Thum* or chief of Hunza, was murdered by his son Safdar Alī, who succeeded him and professed submission to the Mahārājā of Kashmīr. The two chiefs combined in 1888, and ejected the Kashmīr troops from Chaprot and Chalt, even threatening Gilgit, but both strongholds were reoccupied by the Kashmīr forces after a few months.

A British Agency was re-established at Gilgit in 1889; and the chiefs agreed to respect the control of the Agent, to allow free passage through their territory, and to stop raiding on the Yārkand road and elsewhere, yearly subsidies being granted to them, besides the amount paid by the Kashmīr State. These engagements were not respected; and in May, 1891, a combined force from Hunza and Nagar threatened Chalt, but dispersed on the arrival of reinforcements. Later in the year they refused to allow roads to be made to Chalt, extending to their own country, and it became necessary to dispatch troops against them. Nagar and Hunza were occupied, and the *Thum* of the former place submitted, while Safdar Alī, the *Thum* of Hunza, fled to Chinese Turkistān. The subsidies were withdrawn, and a Political officer and military force remained at Hunza till 1897; but in 1892 Muhammad Nāzim Khān was installed as *Thum* in place of his half-brother Safdar Alī, while the *Thum* of Nagar was reinstated. In 1895 subsidies were again granted by the Government of India and the Kashmīr State, and in the same year both chiefs assisted in the relief of Chitrāl.

Zafar Zāhid Khān, *Thum* of Nagar, died in 1904 and was succeeded by his son Sikandar Khān.

The chief of Hunza, who claims Roskam and the Taghdumbāsh Pāmir north of the Hindu Kush watershed, is permitted to exchange presents with the Chinese authorities in Kashgar, but these relations are under consideration. Both States are autonomous as regards internal affairs, and acknowledge the suzerainty of the Mahārājā of Kashmīr, to whom they pay a tribute of nominal value. They furnish levies for the defence of the frontier, who receive pay from the Kashmīr State, and are armed with Snider carbines, presented by the Government of India.

Bāramūla.—Town in the State of Kashmīr, situated in 34° 13′ N. and 74° 23′ E. Population (1901), 5,866. Owing to its position as the river port of Kashmīr, this is a place of some importance; but in consequence of the opening of the cart-road from Bāramūla to Srīnagar, the boat traffic, on which the inhabitants chiefly depend, may in time decrease. It is situated on the left bank of the Jhelum, which is crossed at the east end of the town by an excellent bridge. The inhabitants are for the most part traders or shopkeepers. Bāramūla is very liable to earthquakes, and in 1885 it was almost reduced to ruins. The name is derived from the ancient city Vārahmūla, which stood on the right bank of the river along which the old route down the Jhelum used to run. Opposite, on the bank where the present Bāramūla stands, was the town of Hushkapura, founded by king Huvishka, the Kushan ruler, who succeeded Kanishka. The site of the ancient Hushkapura is about two miles to the south-east of the modern Bāramūla.

Islāmābād.—Town in the State of Kashmīr, situated in 33° 44′ N. and 75° 12′ E., about a mile from the right bank of the Jhelum, near the point where that river becomes navigable. Population (1901), 9,390. It lies under an elevated table-land, on the edge of which rises a conical hill, overlooking the town. From its foot flows a vigorous spring, the Anantnāg, a name applied to the town by Hindus. There are numerous other springs, one of which, the Maliknāg, is sulphurous, and its water is highly prized for garden cultivation. Many of the inhabitants are shawl-weavers, and a large number are engaged in agriculture. It is generally believed that Islāmābād was once a large and prosperous place, but now there are few signs of prosperity or growth. The sanitation has been much neglected, and this constitutes a danger to the health of the capital, Srinagar.

4: Durand G-8 (1888-93) 1900 AV1 Kashmir
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Burusho AV7

D 643 that it was our policy to be on good terms with the natural leaders of the people of the country, and the Kashmir frontier officials had mismanaged their affairs so hopelessly, and were so distrusted, that I did not wish to have them as intermediaries. In the end Raja Bahadur Khan proved of the greatest service, and his tact and knowledge of the local conditions helped to avert what might have been a very serious disaster.

B 131 648 642 The position of the small States of Hunza and Nagar, which I was about to visit, is unique; as Biddulph says, "they probably present the spectacle of a race living under almost the same conditions now as their forefathers did fourteen centuries ago." Shut in by a girdle of practically impassable mountains, they had maintained their independence for centuries, though both States apparently had at different times acknowledged the suzerainty of the rulers of Gilgit, and latterly had bound themselves to respect that of Kashmir, and to pay it tribute.

B 648 The relations of Hunza to Kashmir, and through that State with the Government of India, were complicated by the fact that the Chief of Hunza also recognised the suzerainty of China, paid a nominal tribute to, and received presents in return from its ruler.

B 186 The two States, which are divided only by a river which runs in a bed six hundred feet wide between cliffs three hundred feet high, are inhabited generally by people of the same stock, speaking the same language, professing the same form of the Mahomedan religion, and are ruled by princes sprung from the same family. Notwithstanding all this, or more correctly perhaps because of it, they have been

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Burusho AV 7

648 642 The next few days were passed in private interviews and negotiations with Jafr Khan and his son. The former I found very sensible and amenable, but Uzr Khan showed himself day by day more stupid and boorish. He was below the average of the chiefs I had met with in intelligence, and had none of their diplomatic skill. Still I got a good deal of information out of him as to the course of events during the preceding years, an insight into the politics of the country, and a knowledge of the men likely to be important. Here, as in Chitral, the danger of bloodshed and trouble from the enmity of the royal brothers was but too plain.

The only amusement I got out of the negotiations came from the request, put forward by the Chief, that his Wazirs should be granted some pension. I readily agreed, on the condition that the amounts should be deducted from his subsidy, and that of his son. I heard no more of this proposal. After we had had our final State interview, and had sent the old Chief his presents, I held an informal reception of all the Wazirs and head men, gave them presents and robes of honour, and left them fairly satisfied.

172 During our stay in Nagar we wandered about photographing, in search of anything of archæological importance. The most interesting thing I saw was a Buddhist chorten, and naturally my camera was not to be found at the moment. The building was in several tiers, stood some fifteen feet high, was circular, with a diameter of about six feet, and was finished off with a crown-shaped storey. I expected to pass that way again, and promised myself to photograph and measure it carefully, but I never saw it more.